

The Brooklyn Jewish Center Review

AARON ARONSOHN
OF PALESTINE

ISRAEL DAVIDSON
AN ESTIMATE OF A REMARKABLE SCHOLAR

FATHER AND SON
A SHORT STORY

FIRST LADY OF PALESTINE

ENRICHING JEWISH
SCHOLARSHIP

FALAQUIERA'S "BATE HAN-
HAGAT GUF HABARI"

JEWISH EVENTS REVIEWED

DECEMBER

1939

REARMAMENT

EXPENDITURE INCREASED IN RACE TO PROTECT OUR COUNTRY AGAINST WAR

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BROOKLYN JEWISH CENTER REVIEW

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The President Chooses Cyrus Adler

PRESIDENT Roosevelt's plea for combined religious action to aid world peace and understanding was a brilliant move. One cannot read his letter to the representatives of the Catholic, Protestant and Jewish faiths, to Pope Pius XII, to Dr. George A. Buttrick, President of the Federal Council of Churches of Christ in America, and to Dr. Cyrus Adler, without a feeling of thanksgiving that in these trying days, when many of the nations of the world are steeped in bloodshed, our country is sufficiently blessed to be able to plan ahead for the day when peace and tranquility will again reign throughout the world. President Roosevelt gave beautiful expression to our longing for permanent peace and a better world, when he said:

"I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently and inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light, and peoples perish."

The selection of Dr. Cyrus Adler as the representative of the Jewish faith was the most logical one in view of the fact that there is no official body representative of Jewish religious life in this country.

Dr. Adler today enjoys the confidence, respect and admiration of the Jews of America, whether Orthodox, Conservative or Reform. Though his choice may have been due, primarily, to the fact that he is the President of the Jewish Theological Seminary of America, his other positions of leadership in American public life could

not be overlooked. One of the organizers of the American Jewish Committee and its chairman since 1929, he had been in the forefront of all battles for the rights of his people. Although not officially affiliated with the Zionist movement, Dr. Adler has often expressed his sympathies with that great cause, and has helped to form the Jewish Agency for Palestine, serving as Co-Chairman of the Agency Council.

We hope that Dr. Adler will be blessed with the necessary strength and vigor to be able to carry on the additional responsibilities that go with this appointment. The work that President Roosevelt entrusted to him will be the crowning glory to a life filled with splendid achievements in the interests of his fellow-men.

ANTI-RACIAL DEMONSTRATIONS AND FREEDOM OF SPEECH

THE *Brooklyn Jewish Center Review*, as well as other Jewish publications, have at various times discussed the problem of coping with the danger of anti-Semitic propaganda, without at the same time infringing upon freedom of speech, press and assembly, which are guaranteed under our Constitution. There are many among us who, though thoroughly favoring unrestricted freedom of expression, and strongly opposing any curtailment of this right, feel that even free speech has limitations when it tends to cause riots and dissension in our country. They are fearful of the danger of a repetition of the experience of the Weimar Republic of Germany, which gave the Nazis full police protection for the diabolical pro-

paganda which later resulted in the overthrow of the Republican Government and its replacement by the Hitler regime.

Believing in freedom of speech, we have permitted men of shady reputations, men who most likely are in the pay of foreign agents, to spread hatred and antagonism while fully protected by the democratic forces they seek to undermine.

Here, in our city, Jews were often grieved to see such slanderers given full freedom and protection to continue uninterruptedly with their scurrilous propaganda aimed at inciting their friends and neighbors against them. It is for that reason that we welcome the letter of Mayor LaGuardia to the Committee of Catholics for Human Rights on the curbing of anti-racial demonstrations, just made public.

The Mayor writes that out of 238 cases brought about by arrest or summons, 112 have resulted in conviction in the Magistrates' Courts, carrying sentences of fine or imprisonment. Additional cases are scheduled for trial.

"The action taken thus far by the police," writes the Mayor, "indicates that manner in which both freedom of speech and the right of racial and religious minorities to be free from abuse, are simultaneously recognized. The City of New York will continue to remain free for all who wish to express their opinion, but the authorities will deal properly with any misguided troublemakers who, under guise of free speech, slander or vilify peaceful groups residing in this City."

There is one hope which all peace-loving people entertain, that those whose duty it is to maintain order in our city will be more on their guard than they have been hitherto, to the end that these enemies of our American civilization will once and for all realize that foreign hatreds cannot with impunity be imported into a country where all religions and all races may live together in the spirit of a true democracy.

—J. G.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I WAS very much impressed by the beautiful and touching tribute to our Administrative Director, Joseph Goldberg, written by Louis J. Gribetz, which appeared in the last issue of the *Center Review*. The author of those choice words spoke not only for himself, but also for the entire membership of our institution, all of whom are happy to join in loving tribute to Mr. Goldberg's twenty years of faithful service to our Center.

Speaking for myself, it is hard to realize that twenty years have already elapsed since I first discussed with Mr. Goldberg the possibility of his taking a part in guidance of the institution that was then but a dream in the minds of a small group of leaders in our community. It was only a few months after I myself accepted the call to become the spiritual leader of this effort. He was then a very young man—in the early twenties. He looked even younger than he was. But there was something in his expression—a seriousness, a deep understanding of our needs, that I instantly felt that he was our man. I am happy in the thought today that I and those who headed the Center then, were able, twenty years ago, to recognize a talent, which has served our institution with such devotion and with such effectiveness.

What made and makes Mr. Goldberg's services so valuable is not only his spirit of faithfulness, or his executive ability, or his capacity for hard work—all of which he possesses to a high degree. His greatest asset is his Jewishness, his great love for the Jewish people and the Jewish faith, his positive attitude towards Jewish life and Jewish problems, his deep understanding of Jewish needs and Jewish values. The tragedy in many Jewish institutions is the fact that they are guided by professional social workers, who may be expert in executive detail, but who lack positive Jewish convictions, who have no understanding of Jewish religious ideals or of Jewish cultural values. Happily for us, Mr. Goldberg is not of that type. That is the secret of his effective service. I rejoice that I can state with all sin-

cerity that not once in all these twenty years was there the slightest conflict between his ideas and mine. He was ever on the guard, zealously watching that nothing should be done in or by our Center that might in any way reflect to the detriment of our religion or our people. There was a unanimity of purpose and aim in the pulpit and in the executive offices, no disharmony between spiritual leader and executive director, which, alas, is the cause of the ineffectiveness, if not ruin, of so many Jewish institutions.

And so, I, too, want to add my homage to our Joseph Goldberg on the twentieth anniversary of his service to our Center. And I want to offer a fervent prayer that our Father in Heaven may grant him, and his beloved wife and children, a life of health and strength and joy, that he may continue to serve our Center—and through our Center every worthy Jewish cause—for many, many years to come!

Israel H. Perutthal

A LETTER TO THE EDITOR FROM HARRY A. HARRISON

I KNOW I speak for many members of the Center when I say that it was with great pleasure and no little gratification that we read in the *Review* last month more than a page of praise for our Administrative Director, Joseph Goldberg, who has been with and of this institution for twenty years. Not that the length of an article is any sign of its worth or timeliness. But in this instance, we who admire and respect Joseph Goldberg, would not have liked to have seen his services described too sketchily or superficially. The man has been of inestimable value to the Center and to many other causes that we hold dear. And so, on behalf of the rank and file

members of the Center, who seldom give voice to their feelings, please accept our sincere thanks for the vision and the depth of feeling that prompted your tribute.

And yet, to me, who have known Joseph Goldberg very intimately for perhaps fifteen years, it appears that you have unintentionally omitted several qualities that transcend many of those that you mentioned. This man, for all his apparent calm and poise which you described, feels intensely the miseries of our sorely-harassed and driven people. To all intents and purposes he is immersed solely in the welfare and the problems of our own beloved Center. But always, consciously or sub-consciously, he is being torn inwardly by what is happening daily and hourly to our brethren in particular, and to the world in general. Nor does his sympathy exhaust itself merely in sighs and tears of regret. Joseph Goldberg thinks and plans, and brings those plans to a successful fruition.

If you would have this quality in him exemplified, judge him by his work for Palestine, the one ever-ready land of refuge for those of our people in mid-Europe who manage almost miraculously, to escape from those twin devils, Hitler and Stalin. He has a tremendously vital understanding of the value and the place of Eretz Israel in the possible salvation of the remnants of our fellow-Jews now being hounded and ground to death between the upper millstone of Hitlerism and the lower stone of Stalinism. Joseph Goldberg is forever planning and scheming, behind the scenes, to arouse in our more fortunate brethren in this blessed land, a realization of their bounden duty to the forsaken, overseas. The tragic indifference of so many Jews in America to the indescribably horrible plight of the refugees in Poland and other similar countries, wounds him beyond measure. As indicative of that callousness to our brethren's ultimate extinction is the degrading knowledge that in all Brooklyn, where dwell more than a million Jews, only 3200 are members of the Zionist organization. To Joseph Goldberg such a miserable lack of loyalty and devotion to a great cause is inexplicable. Would that his innate feeling of modesty and his overwhelming desire to remain in the background could burst their dams and permit him

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AARON ARONSOHN OF PALESTINE

By ARTHUR SETTEL

DURING his wanderings throughout the Near East, the writer often heard the name of Aaron Aronsohn. I found among the dossiers of the now defunct Arab Bureau in Cairo—that group of British Intelligence Officers of whom Lawrence of Arabia was a sensational example—a brief and laconic report of the activities of the Jewish spy. But not until I visited the club of the Jewish Legion in Jerusalem, now a humming hive of activity, what with the war in Europe again calling its members to the colors, and saw hanging there the portrait of Aaron Aronsohn, did the true story of his tragic destiny come to my ears.

"A genius, perhaps one of the greatest geniuses the Jews have produced," declares one of his former comrades.

He certainly displayed a splendid bravery under terrible circumstances, all in the cause of a country not his own.

Aaron Aronsohn was the son of a Jewish landowner in Palestine before the World War I. He was born at Zichron Yaakov, where he had a farm. The old Jewish landowner had four children: Aaron, the eldest; Alex, the younger son and two girls, the beautiful Sarah, and Rivka, youngest.

The family went quietly about its work, apparently indifferent to the Turkish rule and the political intrigue that centered in Damascus. But when the war burst upon them and the world, the Aronsohns hailed the calamity with secret joy. They had a vision of the downfall of the Turks, and the establishment of Zion in Jerusalem once more.

But the war seemed to drag on and the British were a long time in coming to the Holy Land. Nevertheless the Jewish family heard of the great force preparing in Egypt, as it heard also of the exploits of one Lawrence of Arabia, known to the Arabs as El Aurens. This name had been whispered among the Arab patriots of Damascus.

Germany decided to send a military headquarters staff and several detachments to stiffen the Turkish resistance against the slow but inevitable advance of General Allenby and his forces.

To the the home of the Aronsohns in Zichron came several German officers. They found the Jewish farm-

house, or villa as it was in reality, very much to their liking. They decided to billet themselves there. The Germans had their mess in the drawing room; and one of their delectations was to invite Turkish officers to dinner and hold regular Jew-baiting evenings at which the Aronsohns would be compelled to listen. Sometimes also there would be efforts to lay hands on Sarah.

The two brothers restrained themselves again and again. But for the father they would have flung themselves at the throats of the chuckling German officers. They knew that it would mean their being led outside and shot against the wall of their own house. The situation was intolerable. The youths decided to join the British forces, at the time painfully advancing through the desert.

They reached British headquarters in Gaza. There they were closely questioned by the British. It soon became apparent that Aaron Aronsohn had kept his eyes and ears open. He was able to give the British staff important information regarding Turko-German dispositions. Moreover, he knew where to go for further valuable information.

Alex, the younger brother, was appointed liaison officer on Allenby's staff. Later he was to be promoted to the rank of captain and receive the award of D.S.O. Less spectacular but equally important work awaited Aaron. He was offered a post with the British Intelligence. Gladly, he accepted. Soon he was one of that adventurous group listed only in the Arab Bureau in Cairo.

At once Aronsohn was ordered back into Palestine, where his job was to spy on the enemy in a manner reminiscent of the espionage agents of Joshua. Aronsohn returned to his homeland in a small boat which he sailed up along the coast of the Mediterranean, landing at a secret point and making his way back to the home he had left a week previously. To his joy he discovered that the German officers had left their billet. They had been ordered farther south to prepare defenses against the oncoming British troops. After a night with his

aged parent, Aaron also set out for the South.

He collected information regarding the enemy's technique. He worked among the Syrian levies, men who hated the cause of the Turks and who looked forward to the independence of their own land. At the same time Aaron did not neglect his own countrymen. Wherever he found Jews he enlisted them in the secret cause. They were to supply him with every scrap of information that came their way. All such data was to be sent to Aronsohn's Zichron home.

The Zichron villa, skirting the magnificent, history-laden hills, became the headquarters for the complex espionage system in Palestine. From it Gen. Allenby received reports which made him confident of his strategy and ultimately victorious. Within its innocent-looking walls were collected the priceless secrets of enemy plans. Sarah, whose name is immortal among the Jewish dead, worked for her brother and his cause. Her job was even more delicate than that of Aaron. She it was who visited the townships still under Turkish-German control, there to entice officers to speak to her. The precise value in terms of dollars and cents of her contribution to the Allied victory can never be reckoned. But its importance is attested by the fact that Lawrence of Arabia himself dedicated his personal memoirs to "S. A.," and authoritative historians claim that S. A. meant Sarah Aronsohn of Zichron.

Again and again Aronsohn made his perilous journey by sea between Egypt and Palestine. To expedite his work, the British equipped his skiff with an auxiliary engine, enabling the master spy to accomplish his journey in four or five hours.

Soon, rumors of leakage of Turkish secrets began to be told. Officers made inquiries. They heard of a mysterious agent of the British but no one seemed to know what the man looked like or where he was next likely to show up. The spy was elusive and competent. He had to be crushed. Turkey offered colossal sums for his identity

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ISRAEL DAVIDSON

By MORDECAI H. LEWITTES

IN the "Matmid" the poet, Bialik, asks: "What is flint in comparison with the endurance of the student engaged in the study of Torah?" This thought contains the key to Dr. Davidson's life—the rest is but commentary. Indeed, the "Matmid" might serve as a spiritual biography of the great scholar. Dr. Davidson might be said to be the "Matmid" come to life, the torah-intoxicated student who had drunk deeply from the wells of learning, but whose thirst increased with each additional draught; the scholar who bore the marks of hardship and suffering, but who, once having attuned his soul to the woeful chant of Abaye and Rava, must perforce devote himself to a life of study.

What were the factors which aided Israel Davidson in reaching the goal he had set himself, the goal of adding to our store of knowledge and Torah?

One factor was his ability to endure hardship. Born in Yanova, Lithuania, in 1869, he was orphaned at an early age. With the Yeshiva students of Grodno and Slobodka he learned to appreciate only too well the dictum in the "Ethics of the Fathers": "Thus is the path to Torah—a morsel with salt, a measure of water, the earth as one's bed, and a life of travail . . ." At the age of seventeen, after a stormy voyage across the Atlantic, during which he was robbed of the few pennies he possessed, he arrived in America, only to discover that his sole relative had departed for Europe but a few days before. He sold matches, carried groceries, peddled goods, slept on roofs, in cellars and shops. When he earned a little money he would rest from his labors and study English with the help of an English-German dictionary.

Resolved to pursue his studies further, he entered a public school at the age of 20, and finally succeeded in matriculating at the College of the City of New York, graduating with honors in 1895. Meanwhile he supported himself by tutoring in Hebrew. Later he became principal of a Hebrew school, and at one time served as chaplain in Sing Sing. He continued his studies in Semitics at Columbia University, receiving his doctorate for his thesis on "Parody in Jewish Literature" in 1902. He was discouraged by Prof. Gottheil from

pursuing a career in Semitics because of the meagre prospects such a field offered. Not to be dissuaded, Dr. Davidson replied that he did not seek a lucrative position but rather wished to devote himself to a life of study.

The turning point in Israel Davidson's career came in 1906, when Prof. Schechter appointed him instructor in Talmud in the Jewish Theological Seminary of America. In 1916 he was made Professor of Mediaeval Hebrew Literature. He served at the Seminary until his death on June 27, 1939, except for one year, 1926, when he was visiting professor at the Hebrew University of Jerusalem. Working alongside of Solomon Schechter, Louis Ginzburg, Alexander Marx, Israel Friedlaender and Mordecai M. Kaplan, he helped make the Seminary a world-renowned center of Jewish scholarship and learning.

A second factor in Dr. Davidson's career was his incredible industriousness. He lived by his books and for his books. Characteristic are the words in his will: "Do not mourn for me. Death takes the sting from life . . . But to those who study my books a hundred years from today I shall be as alive as to those who studied my books but a day or two ago . . ." This single-mindedness of purpose was shared by his wife. Mrs. Davidson once described how she and her husband had visited the *hillula* at the grave of Simon ben Yohai, in Meron. The roads were badly broken and the ascent very precarious. The car came dashing around a bend and threw Prof. and Mrs. Davidson from their seats. Involuntarily, Mrs. Davidson shouted to the driver: "Be careful; my husband hasn't finished his book as yet!" To finish that life-work, "The Thesaurus of Mediaeval Hebrew Poetry," Dr. Davidson gave twenty years of his life, working incessantly, day and night, examining manuscripts and poring over mediaeval documents until he completed through his own efforts a work that would ordinarily have required the labors of a dozen scholars. He followed the statement of Rabbi Tarfon, "The day is short and the work is great," changing the last phrase to read "It is your duty to complete the work."

His unceasing labors may be glimpsed from a word of advice he once gave to a group of Seminary graduates: "Time is money. This is a false statement . . . Time is infinitely more precious than money. You cannot accumulate time; you cannot regain time lost; you cannot borrow time; you cannot repair time lost; you can never tell how much time you have left in the Bank of Life; Time is Life . . ."

Perhaps when he began his Thesaurus, Dr. Davidson was unaware of the magnitude of the task. At his home once, the scholar related to a group of students how he had been led to undertake this encyclopedic work. "I once edited and published a mediaeval Hebrew poem," he said. "Some time later I was shocked to discover that another scholar had anticipated me by publishing that very poem several years earlier. As a result of this unpleasant incident I resolved to publish an exhaustive bibliography of Mediaeval literature which would prevent future errors of this kind." Prof. Schechter discouraged him, saying the work was too vast, but Dr. Davidson persisted even though he soon realized that Prof. Schechter had not exaggerated and that the Thesaurus would require a lifetime of effort.

A third factor in Dr. Davidson's valuable research was his keen, penetrating ingenious mind. As a youth in the Yeshiva he was already known as an *ilui*, or prodigy, who amazed his teachers by his adroitness in handling a knotty question. He loved to tussle with intellectual problems. He liked to play chess for this reason, and he was frequently seen in the student room of the Seminary, absorbed in thought, planning his next move in a closely contested chess game. He loved to teach a Talmudic tractate like *Rosh Hashonah* because it involved tangled astronomical discussions, or a Biblical commentator like Ibn Ezra because he combined astronomy and obscure, veiled comments. He once remarked that the only field other than Hebrew literature that he ever seriously considered devoting himself to was astronomical mathematics. His lectures in liturgy were based on a series of unsolved problems relating to the origin and development of the prayer book.



Dr. Israel Davidson

It was this trait of intellectual doggedness which led to some of his important scholarly finds. He was fond of telling how he came to discover *Mahzor Yanvai*. One of the manuscripts uncovered in the Genizah by Dr. Schechter was a palimpsest containing a Greek translation of Aquila. The same manuscript had been used by a scribe for recopying poems from the pen of Yannai. The Greek text was published by two Gentile Cambridge scholars who removed the Hebrew characters by means of a chemical solution. Before obliterating the Hebrew, however, they photographed the manuscripts. In visiting England, Prof. Davidson happened to purchase a copy of the work published by the two scholars. His curiosity was aroused by the Hebrew text, of which no one could make head or tail. After fruitlessly studying the text for some time, he noticed that by completing a fragmentary word, the initial letters of the lines of one stanza spelled out in acrostic form the name of Yannai. The rest was comparatively simple. He soon disentangled this maze of piyyut, thereby helping to restore this valuable poetry.

Similar accounts could be told of his work on books like "Saadia's Polemic Against Hiwi al Balkhi," and "Book of the Wars of the Lord," by the Karaite Salmon Yeruhim.

Many have already paid sincere tribute to Dr. Davidson's warm personality. Like the other professors in the Seminary, it was his practice to invite students to his home for the Sabbath. There a charming atmosphere prevailed. "Don't be afraid you are imposing on me by coming to my home without formal invitation," he would say. "The Sabbath is God's time!" It was in his home, rather than in the lecture room that Prof. Davidson exerted the greatest influ-

ence over his pupils. Every room in his house was filled with books, the shelves covering the walls from floor to ceiling. But there was nothing stuffy in that home. Dr. Davidson himself was possessed of a fine sense of humor, and had an inexhaustible fund of personal anecdotes. A great favorite of his was the story of a printer's correction of one of his lines. Desiring the last word of the phrase "The Lord is my maker," capitalized, Dr. Davidson wrote on the margin of the proof: "Cap." The printer returned the proof with the sentence thus revised: "The Lord is my cap-maker."

Not generally known but characteristic is the fact that he once wrote a whimsical review of "The Adventures of Ktonton," a juvenile story-book. He describes a meeting between Alice in Wonderland and Ktonton. The latter criticizes Alice for thinking her name is Teutonic when it is really the Hebrew name Alizah (gay), and he points out that the Queen of Hearts spends her time playing croquette and beheading people, but that the Queen of the Sabbath visits the homes of the humble, spreading joy and cheer.

His humor never failed him. It served him in good stead not only in attracting many life-long friends, but

in helping him live through long periods of illness.

The value of Dr. Davidson's writings for future research cannot be overestimated. His was the work of the spiritual *chalutz* who, spade in hand, digs to uncover the richness of the Jewish past. Already some of his disciples are carrying on where he left off. It is said that Prof. Davidson once asked a brilliant young scholar: "What made you come to America?" "You!" was the brief reply. The Bialik prize was a fitting recognition of the value of his work. It was doubly appropriate in that Bialik, recognizing the great significance of mediaeval Hebrew literature, himself devoted years of study to that field, drawing heavily in many cases on the researches of Prof. Davidson.

Hebrew literature is like a golden chain extending through thousands of years, from the Biblical era to the modern renaissance. Dr. Davidson has helped us discover many missing links in that golden chain. In the eloquent words of the poet, Hillel Bavli: "You have opened to us hidden gates in the Temple of our poetry. The spirits of remote poets will thank and praise you, and we, your contemporaries, will gratefully and lovingly remember you and your work."

THE PASSING OF THREE ZIONIST PIONEERS

THE Zionist movement has recently suffered the loss of three of its oldest members and leaders, Reuben Brainin in America, Rabbi Jacob I. Niemirower in Roumania, and Dr. S. A. Van Vriesland in Palestine. All three were among the pioneers of the Zionist movement and early disciples of the founder, Dr. Theodore Herzl.

Reuben Brainin was one of the first Russian Hebraists to join the organization. He was a modernist among the Hebrew writers, fashioning his work after the leading writers of Western Europe. Upon his arrival in the United States, after years spent in Vienna, Berlin and other parts of Europe, he became the leader of the Hebrew speaking movement in this country. For a time he edited the official Hebrew newspaper *Hatoren*. He spent several years in Canada editing the Yiddish publication *Der Canadier Adler*. He later returned to New York, where he joined the staff of *The Day*. Reuben Brainin was the author of a

biography of Dr. Herzl, and he translated into Hebrew Herzl's play, "Das Neue Ghetto," and Nordau's "Paradoxes." His impressions of the first Zionist Congresses were included in a book called "Five Zionist Congresses."

Dr. Niemirower became the rabbi of the leading congregation in Jassy, Roumania, in 1896. Together with Dr. Karpel Lippe, the President of the First Zionist Congress at Basle, he was responsible for the Zionist propaganda in Jassy and in other parts of the country. Singlehandedly he fought successfully against the "More Judaica" oath administered to Jews of Roumania at the instigation of the anti-Semites of that country. His fame as an orator and scholar brought about his election as the spiritual leader of the Spanish community of Bucharest. He was later elevated to the Chief Rabbinate of Roumania. By virtue of this position he became Jewish representative in the Senate, a

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FATHER AND SON

By HAROLD BERMAN

THE big interurban car on the high railway wheels running between Augusta, Georgia, and Aiken, South Carolina, had already thundered its way across the bridge. The bridge was an old one, a very much used one, and it appeared as if it would break in half at any moment, and the car, together with its passengers, would be hurled down into the shallow and muddy waters of the Suanee River.

Old Reuben bit deeply into his lower lip and swallowed hard again and again, not daring at the same time to open his mouth for fear of vomiting. The unpleasant smell of the cheap gasoline used for feeding the motor was at its abominable worst in the rear part of the car. The atmosphere was smoky and fetid, and the elderly passenger felt as if the end of his days had come. He felt inwardly certain that he wouldn't survive to the end of this fateful trip.

Not only the yellow waters of the Suanee River but also the tall cliffs of the river bank lying close to Augusta already were completely out of sight. Together with them had gone also the thick grove of young red oaks and underslung oleanders. The car was now greedily "eating up" the low-lying flats of South Carolina.

The huge car perched on the high railway wheels went hurtling along, wobbling drunkenly from side to side, so that it looked as if only a miracle could save it from jumping off the rails. The elderly Reb Reuben, the town cantor, was suffering severely from nausea.

If he could but lie down for a minute, or lean his tired head against something and doze off a bit! Doze off? Even to sit down for a little while was out of the question. The car was packed full with Sunday excursionists. Not only would no one of the "Southern gentlemen" give up his seat to him, but no one even paid the least attention to the gray-haired old Jew, to the undersized and stout old man with the thick, tooth-brush eyebrows, with the square, full beard reaching down almost to his navel—an Assyrian or shovel beard, a quaint and noticeable beard even in the Southland where beards are far from being a rarity.

Reb Reuben was traveling to Aiken,

North Carolina, on this hot summer's day in order to sing at the Bar Mitzvah of the son of the Kasses, nee Kasovsky, one of the most prominent as well as the richest Jewish families in town. But now, faint with the exertion and a readiness to vomit that filled every part and particle of his being, he was deeply regretful of the entire enterprise.

What did he, a man nearing his seventieth year, want to run to every rich man's house, to entertain these over-fed, and over-amused men and women? The bitter struggle for existence? Not at all. His family could very well get along without the generous check that Kasovsky, or Kass, would send along after a few weeks in payment for the Cantor's singing. His wife—she was his second, he having married her when close to fifty, sometime after his arrival in America—was earning more than enough in her big ready-to-wear and second-hand clothes shop. And he, too, was drawing his regular salary from the community; so, what was the need of it all?

The reason for his going was his wife's abominable habit of never saying "enough!" as if she expected to live forever, or at least survive him by many years. And Reb Reuben was mortally afraid to disobey his wife who was his junior by quite a few years.

In order to assure herself that he would go to the Kosofskys she had sent their only son, Gerald,—his children by his first wife were all married by this time—along with him on his trip. It had happened more than once before that when Reb Reuben would receive an out-of-town call he would usually find some excuse or other to return home in the evening empty handed. His most usual excuse in such cases would be that he had lost his way or, that he couldn't find the people's correct address.

* * *

On either side of the brightly burnished rails there were low-lying fields in which the growing cotton was ripening. Pale, vanilla-colored or rose-colored cotton plants were peeping out of sandy leaves on the low stalks.

Negro shacks—old decaying roofs,

dark holes of paneless windows partly nailed up with boards or with cardboard, appeared bleakly here and there in the fields.

For miles and miles ahead there was the bright shimmer of rails in the hot Southern mid-summer sun. The car was doing its utmost to swallow these miles, to annihilate them meanwhile kindling bright little phosphorescent flames underneath, cavorting like a ship on a rough ocean. Reb Reuben's discomfort increased.

Would he be able to stand it? If God would only grant him the strength to keep on his feet!

Of, if he could but sit down for a while! When father and son had boarded the car at Savannah the Jim Crow section of the car was practically empty. Of course, not one of the passengers in the overfilled white section would have dreamt of entering the other part. No one but himself, that is. But he recalled at once his son's warning in a previous similar instance.

"Father," he had said to him, "if you will dare to go in there I'll just pick myself up and run away from town!"

The elderly Reb Reuben never could quite understand whence had come his son's bitter hatred of the Negroes. And what, after all, had he got against them? A nice and quiet and well behaved people they were, never harming any one at all. Everyone was more than anxious to do business with them, practically the entire turn-over of his own ready-to-wear and second-hand clothes business came out of them, so why, then, his son's silly and overweening pride?

The thick eyebrow-brushes raised themselves a bit with some difficulty over the elderly man's lustreless old brown eyes. Gerald was standing by him, observing him with a worried expression. He was erect, alert and watchful, and he couldn't really tell whether to lend his father support in the event that he grew faint and showed signs of giving way, or to bar his passage if he saw him moving towards the Jim Crow section.

Tall and lank, eyes with a tiny green

(Continued on page 21)

FIRST LADY OF PALESTINE

By IDA H. FORTUNOFF

(Mrs. Fortunoff prefaces the following sketch with this note: "December 21 marks the 79th birthday of Henrietta Szold. In loving tribute to this immortal woman, the following is written.")

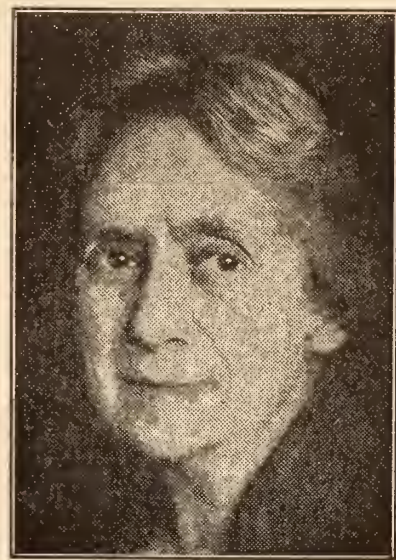
ON December 21st, 1860, in the city of Baltimore, a daughter was born to Rabbi Benjamin Szold and his wife Sophia Schaar, a daughter who was destined to become a great influence in Israel. Henrietta was born, it might be said, "with a learned spoon in her mouth." Benjamin Szold was a rare type of Jewish man. In his personality East and West met harmoniously. He was a nobleman in bearing and conduct, gentle, slow to anger, yet full of the fire and daring of one who loved justice, freedom and humanity. His Jewish learning and modern culture were complementary, and he deposited within the heart of his child, vibrant with the heritage of seers and Rabbis, and attuned to the call of the world, his own spirit. He taught her Hebrew and interpreted Judaism with scholarship, yet never with coercion, for Benjamin Szold had a Rousseau-like veneration for the individuality of his children. He set before them a table abundant with the harvest of Judaism. Henrietta had the hunger and thirst for knowledge, and at that table she fed her soul. But one must not picture that childhood of hers only as a period of austere intellectuality. Her mother saw to it that highmindedness was reinforced by cheer, comfort and friendliness. She made of the home an open tent of hospitality. The home was a joyous center of life, invigorated by a robust sense of earth and nature, music and aesthetics, humor and action. The five girls in the family knew how to work and live to the music of gales of laughter.

After graduating from high school at the age of sixteen with high honors, she accepted the position of teacher in an exclusive school, but her Jewish social life was soon to be constricted by events in Jewish history that took the self out of her being and made her a universal Jewess, the tireless, dauntless servant of her people. The ability, knowledge, power and opportunity that were hers she ceased to wield for her own self. For her then, as to this very day, knowledge meant

service; power meant service; self-expression meant service.

In the year 1880, there occurred in the city of Baltimore an event which roused her deepest sympathies and brought into play her exceptional executive and educational abilities. Russia had passed the May laws which relegated Jews to settlement in the Pale, and as a result, thousands of Jews emigrated to all parts of America, many coming to Baltimore. There they found a sister in Henrietta Szold. She understood their problems and devised practical means whereby they might become more readily adapted to their environment. In her heart there had always been a wild love for justice, a burning rebellion against inhumanity, a passionate tenderness towards those who suffer. To this end she pressed her friends into service, secured their assistance, and the newcomers were taught the customs and the language of their given land. Henrietta Szold is recognized as the first woman to undertake Americanization work on an organized scale. Later upon the death of her beloved father, in order to perpetuate his work, and out of a sincere devotion to his ideals, she registered as a special student, in the Jewish Theological Seminary of America, where she took a Rabbinical course for several years. These efforts, coupled with her literary work, caused her name to become familiar among Jews in many lands long before her Zionist activities made her so prominent.

The Zionist movement, from its very beginning, appealed to her, for to her Zionism was interwoven with Judaism. But mere dreams did not satisfy her. Dreams must be realized. Action was needed, and the scholarly meditative woman became an active propagandist. She wrote on Zionism, spoke Zionism, and breathed Zionism. She soon became an outstanding leader in the Federation of American Zionists. She held the position of secretary until her health failed. In the year 1909 she visited Palestine for the first time. The effect on her was overwhelming. It was real then, this Palestine that lay stretched out before her, and if memories of the prophets stirred her



Henrietta Szold

soul, so did the Jewish settlements, the tiny spots that pointed so hopefully to the future. The manifold needs of the land were pitifully clear to her practical mind. There was disease—due to the neglect of the ages—to overcome. The dangers of childbirth and the high infant mortality could all be reduced if modern standards of sanitation and medical service were applied. In her native America were thousands of Jewish women whose love for Palestine had never been fully exploited. Here was something tangible for them to do. A specific task awaited them. After a three-year sojourn in Palestine, studying conditions, she returned to America, and with a small group of women founded Hadassah, the medical unit in Palestine. With rare foresight and vision she conceived of this enterprise not as a temporary emergency measure, but as a constructive and permanent phase of the life of the country.

Today Hadassah has spread its wings literally over all of America, with an approximate membership of 75,000 women. Hadassah now maintains in Palestine a system of socialized medical service, which includes hospitals, clinics, welfare stations,

(Continued on page 20)

ENRICHING JEWISH SCHOLARSHIP

A Review of Notable Contributions to Jewish Thought

By DR. ISRAEL H. LEVINTHAL

It speaks well for American Jewry that it is beginning to take its place in the field of Jewish scholarship and research. And it is not only from the pen of the great masters, who are themselves the intellectual products of the old world, that fine works are appearing, but also from their disciples, young scholars, who have received their training in America. I shall here briefly review a few of the more notable books that have recently made their appearance.

Dr. Michael Higger, whom we are proud to have as one of the leading lecturers in our own Institute of Jewish Studies for Adults, and who has already to his credit a number of fine works in the field of Rabbinic literature, has now published the second volume of his *Otzar Ha-Baraitot*. I already have had occasion to speak of the importance of this work when the first volume of this series appeared. The author has undertaken a big task in collecting all of the *Baraitot*, the fragmentary passages of lost Mishnaic collections and of other Tannaitic works not found in our authorized Mishnah that are quoted in both the Babylonian and the Palestinian Gemara. He has also discovered a large number of *Baraitot* in the old manuscripts of the Talmud, which are not seen in our printed editions. All of these passages are illumined with critical notes, both as to text and content. Students of the Talmud will be indebted to Dr. Higger for this noteworthy contribution to Rabbinic literature.

* * *

"Organic Thinking,—a Study in Rabbinic Thought," by Dr. Max Kadushin (The Jewish Theological Seminary of America), is a work that should be read by serious students interested in the theological concepts of the ancient Rabbis. It has often been noted that these men never developed a systematic theology. The brilliant Solomon Schechter once remarked that "the best theology is that which is not consistent," and this advantage, he assures us, "the theology of the Synagogue possesses to its utmost extent." The same thought is expressed by the great master of Talmudic literature, Professor Louis Ginzberg, when he says:

"For the most characteristic feature of the Rabbinical system of theology is its lack of system." How then are we to obtain a proper appreciation of what the Rabbis taught in the field of theology? "Is there no alternative here between chaos and logic?" asks Dr. Kadushin. And this volume demonstrates that there is an alternative. Taking a Rabbinic text, *Seder Eliahu*, which the author previously published, as a classic example of Rabbinic theological thinking, and analyzing the teachings of that work, he shows in brilliant fashion, that while logical sequence may be lacking, there is a definite pattern of rabbinic thought. The thinking "is not logical, but organismal."

It is difficult in a brief review to do full justice to Dr. Kadushin's analysis. Suffice it to say that his solution gives new meaning to many vexing problems—the relations of the Bible to medieval Jewish philosophy become more clear. Dr. Kadushin deserves high praise for shedding new light on a field of Jewish thought too long neglected, a field that has now been enriched by this splendid contribution.

* * *

"Jewish Magic and Superstition." A Study in Folk Religion, by Dr. Joshua Trachtenberg — (Behrman's Jewish Book House, N. Y. 1939). Here is a book that is scholarly and popular at the same time. It deals with a subject much more vast than the title of the book suggests. For in the folklore of the Jew, especially the Jew of the middle ages, numerous superstitions crept in from all sources, some of them exerting such a powerful influence that they became part and parcel of the practice and usage of all the people with almost religious sanction.

These superstitions did not always spring from the people's own life, often they came from their neighbors, for, as the author notes, "folk beliefs constitute the commonest denominator between peoples." "The notion that the ghetto Jew of medieval Europe was completely shut off from the temper of his age is false. The people were in daily contact, and the

ideas and movements that swept Europe invaded the ghetto as well." The author makes a penetrating analysis of all such practices and beliefs that owed their origin to the conceptions then in vogue concerning Spirits, Demons and Angels. He traces the origin of magical incantations, amulets, and other superstitions affecting birth, marriage and death. If he designates all these as "folk religion," he does so because, as he so well puts it "they expressed the common attitude of the people, as against the official attitude of the Synagogue, to the universe."

The book gives evidence of fine scholarly research both in general as well as in Jewish literature dealing with every phase of this fascinating subject. Above all, the book is written in a style that is superb, and it reads like an attractive work of fiction. It should be on the "must list" of every intelligent Jewish reader.

* * *

"Studies in Jewish Preaching — Middle Ages," by Israel Bettan, D.D. (Hebrew Union College Press, Cincinnati, 1939). Rabbis of all schools will be grateful to Professor Bettan for this notable contribution in the field of Jewish homiletics. And the intelligent Jewish layman will also find in this volume a great deal of delight and interest. Sermonic discourses were not only listened to, but read by the great mass of our people throughout the ages. These discourses constitute an important branch of our literature. The Jew was wont to view "the homilies of the great preachers as the *belles lettres* of his literary artists, offering him recreation, inspiration, and sustaining comfort." The author traces briefly the history of early Jewish preaching and shows that the sermon as a literary composition attained its standard form, not in the earlier Midrashic period, but in the later middle period. It was from the thirteenth through the eighteenth century, a most prolific period in Jewish preaching, that the sermon reached its full development. And it is the preaching of this period that forms the basis of

(Continued on page 19)

FALAQUIERA'S "BATE HANHAGAT GUF HABARI"

A Versified Vademecum on the Care of the Body

By RABBI ISRAEL CHODOS

(This translation of an ancient Hebrew manuscript is reprinted, in condensed form, from the Hebrew medical journal "Harofe Haivri," which is published in New York under the editorship of Dr. Moses Einhorn).

THE Hebrew manuscript described below is an outgrowth of my work in a seminar in Mediaeval Hebrew literature conducted by Professor Israel Davidson. A vocalized text of this work together with a more elaborate introduction and notes is now in process.

* * *

The work with which we shall deal is a versified collection of medical maxims based upon a letter written by Maimonides to the Sultan, advising him on the care of the body.

Shem Tob ben Joseph Falaquiera, the author of the poem, must have lived during the last quarter of the thirteenth century near the southwestern border of Spain. His reticence about his own person in this and other of his writings leaves many *lacunae* in his biography. All we can say with any degree of certainty, is that he was a scholar of great erudition who wrote significantly on a variety of themes; on Biblical exegesis, on science, on metaphysics—with a view, mainly, to the harmonizing of Jewish thought with Peripatetic philosophy.

The speculation regarding his having been a physician is still hanging in the academic balance. There is not enough evidence to substantiate the conclusion that he was a practitioner. It is more likely that, like every learned man of his day, he too possessed a knowledge of medicine.

The poem came down to us in three manuscripts. One is in Florence, one in Oxford and the third in Munich. The Hebrew text has been established on the basis of two manuscripts only; Oxford and Florence.

Following is a brief chapter-by-chapter synopsis of the contents of a Falaquiera's poem on the care of the body. I have omitted the synopsis of his poem on the care of the soul, since it represents a collection of ethical and moral teachings which, while in-

teresting in themselves, may not be of immediate interest to the physician.

Bate Hanhagat Guf Habari (Verses on the Care of the Body)

Introduction

A MAN must care for his body, like an artisan for his tools. For the body is the instrument through which man serves his Creator. Falaquiera explains that since it is pleasanter to read and easier to remember verse, he will write the rules of conduct in rhyme and meter. He informs the reader that the admonitions contained in this work are the result of a deep study of the masters in the science of medicine. Let not therefore anyone criticize destructively. He will discuss matters briefly or at length according to the dictates of expediency. He attributes his neglect to mention certain foodstuffs to the deficiencies of Hebrew nomenclature. The introduction closes with a poem repeating the thought that the body is the instrument of the soul. Therefore man should eat and drink in moderation.

"In your eating, be not like unto the horse and the mule. Rebel against your evil inclination. Lust not after much food. Today it may be sweet and savoury, Tomorrow it will be bitter and painful. Remember, a sick man cannot serve God."

Regarding Food

Feed yourself at regular intervals as you feed your animals. Excess in food is dangerous. Listen to Hippocrates who taught that a man's life is prolonged by moderation in eating. Do not eat unless you are hungry. Stop eating long before you are sated.

Measure your food according to your nature. Some foods agree with some and do not agree with others. Each man knows his own reaction to certain foods, better even than a physician.

Anything with laxative properties should be eaten before the meal. Juicy fruits, too, should be eaten before the meal. After a meal, astringent foods strengthen the stomach.

Eat at least once in a day, and once in a night. Twice a day and twice a night is excessive. Moderation decrees eating three times in twenty-four hours. Chew your food thoroughly. Improperly masticated food is a strain on the digestive organs. Do not eat before moving your bowels. Avoid excessive activity while eating.

Food is digested by three organs; the stomach, the liver, and the veins. As long as these are intact the body is healthy.

On the Nature of Foods

Food replenishes the needs of the body and stops its deterioration. Warm and liquid foods which turn into good blood are best for the body. Pure, well-baked leavened bread is desirable. Small fowl are especially good for the sick. Bread made of fine flour, and very young animals are injurious.

Medium-sized fish having scales and fins are desirable. Fowl living in water and large birds are harmful. Mustard, garlic are harmful. Balance your diet so that the foods supplement one another. Fatty foods improve the blood.

Neutralize foods with their opposites; the sweet with the sour, the sour with the sweet. It is dangerous to eat anything acid with milk. Putrid foods are as poison to the body. Foods cooked in copper vessels will cause illness.

Never eat foods too hot or too cold. Eat your fill of almonds, figs, grapes, dried or fresh pomegranates, but exercise after eating them in order that you may expel them quickly.

On Food and the Seasons

In cold weather eat rough foods, well-spiced, in order to stimulate circulation. In warm weather eat light, dry foods. Never drink wine with ice in it. It is injurious to the nervous system.

On Drinking

Sweet water preserves health. The pure rain water is best. Never drink water or wine on an empty stomach.

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JEWISH EVENTS REVIEWED

By LESTER LYONS

THE situation of the 1,500,000 Jews left in Nazi Poland is desperate. The utmost hunger and want prevail among them. While other Poles are returning to a normal life, the Jews are deprived of elementary means of livelihood. Food, shelter and employment are denied them. For lack of medical supplies, they are subjected to epidemics of disease. The average mortality among Jews in Warsaw is 100 daily, compared with 10 before the German occupation. Not only have they been pillaged of their property and driven from town to town, but special levies have been

185,000 JEWS LEFT IN GERMANY

The *Juedisches Nachrichtenblatt*, the only remaining Jewish newspaper in Germany, reports that the Jewish population of Germany, including the Sudetenland, dropped from 500,000 in 1933 to 185,000 on October 1st of this year. Of this number 77,000 are males. 90,000 of the total live in Berlin.

imposed on them. Plans of the American Friends Service Committee, a Quaker organization, to carry out relief activities in Poland were impeded when the German government refused to permit Jews to be included among the beneficiaries of relief. The Nazis made no attempt to aid starving or sick Jews although they sought to aid other Poles. The Quakers have insisted that relief be given to all alike and are ready to distribute food and medicine to children in distress if they will be permitted to aid Jewish children also.

The Executive Committee of the World Jewish Congress has appealed to the civilized world to restrain the barbarous Nazi treatment of Polish Jewry and particularly the Nazi attempt to set up a Jewish "reservation" in Lublin. A resolution of the Committee declares that "Jews the world over reject with utter contempt the German government's pretense that it is solving the Jewish problem."

The Joint Distribution Committee has rejected proposals of the American Jewish Congress that a mass campaign be organized for overseas relief

and that representatives of the Congress and affiliated groups be included in the administration of the Committee. The Committee declared that because of its participation in the United Jewish Appeal and local welfare funds, it was "wholly inadvisable and impractical" for it "to associate itself at this time with any plan of money-raising that has not been discussed by the designated representatives of the welfare funds throughout the country, or which, after such discussion, does not meet with their approval." It further stated that since its only purpose was "to provide remedial, preventive and constructive relief service to Jewish communities, organizations and individuals, suffering as a result of adverse conditions abroad" it could not include within its official structure any representatives of organizations or agencies having other functions or purposes, regardless of their nature or importance.

The World Jewish Congress has announced its intention to establish at Geneva a special institute the object of which will be to survey Jewish experiences since the World War and formulate a program guaranteeing Jewish rights at the next peace conference. The Congress remarks that the preparation of Jewish peace aims is as important as the immediate relief work and political action in the present emergency. It also points out the necessity for a limited front of Jewish forces during the war and the following reconstruction period.

The Jews of Haifa have formed a League for Arab-Jewish cooperation. The League will organize committees to meet the Arab population and try to establish friendly relations between them and the Jews. Indicative of the increasing friendliness of the Arabs toward the Jews is the appeal by many Arabs of the town of Hebron that former Jewish residents who left it in 1936 should return. About 40 Jewish families are expected to return to Hebron in accordance with this request.

The Jews of Palestine have instituted a campaign to raise funds to enable Polish Jews to settle in the Holy

Land. A manifesto was issued by the Chief Rabbi of Palestine urging the Jews to contribute to the relief and rescue of ruined Polish Jewry. A new village for German refugees has been established in Emek Hefer. Provision has already been made for settling 25 families there.

In anticipation of the drafting of the Jewish men of Palestine for war service, the Palestine Council of Working Women is making plans to enable Jewish women to take the place of men in trade and Agriculture Training courses for this purpose are being given in the towns and plantation colonies.

The plan of Frank van Gildemeester, Dutch Protestant president of the International Committee to Aid Jewish Emigres, for the settlement of Jews in Ethiopia has been received with open distrust in Jewish circles in Vienna. Their belief is that Gildemeester is a tool for the Nazi Gestapo or secret police and has cooperated with it for some time. Washington, which has been asked by him to assist in floating a \$50,000,000 loan for such colonization project, has also ignored the proposal because of his connection with the Gestapo.

MAIL ORDER RELIGIOUS INSTRUCTION

A "Correspondence School for Jewish Studies," intended to bring modern methods of Jewish religious education to small communities has been instituted by the Union of American Hebrew Congregations' Commission on Jewish education. Dr. Emanuel Gamoran, educational director of the Union, stated that the correspondence courses, used in conjunction with visits by the Union's regional rabbis, will further the development in small communities of religious institutions with adequate educational facilities. Each student is assigned to a teacher. The courses deal with Jewish history and Jewish festivals. The Union is composed of over 300 congregations in the United States and Canada.

In Vienna the Jews are allowed to purchase food only at specified hours and shops. Usually they find the supplies exhausted when they reach the shops. The Nazi authorities have threatened stern punishment to Germans sharing food with Jews. Despite such threats, many Catholic families have assisted their Jewish neighbors by supplying food to them.

During the Past 20 years 30,774 Jews in Hungary were converted to other religions while 4,211 non-Jews embraced Judaism. Most of the conversions took place between 1934 and 1938 because of the anti-Jewish laws in Germany.

EXPEDIENCY CONVERSIONS

Following the promulgation of anti-Semitic legislation by the Italian government, many Italian Jews sought to leave the Jewish faith. A large number of those Jews who have not yet been accepted into the Catholic Church are now applying to Jewish communities throughout Italy to have their membership restored.

Of 617,396 Jews examined by the authorities, 225,222 have been deprived of Rumanian citizenship. The total Jewish population of the country is about 900,000. Economic ruin faces the expatriated Jews since, in their status of aliens, they remain in the country on sufferance without the right to work and are subject to a special levy.

The Turkish government has excluded Jews from combatant army units and forbidden them to drill with arms. In the future Jews will merely be assigned to Turkish officers as attendants and orderlies. Upon paying a special military tax they will be permitted to serve with the forces for 6 months instead of 18.

A number of prominent Australians have issued a manifesto supporting a plan for settlement of Jews in the Kimberly region of Australia. Among those who signed the manifesto are the Lord Mayor of Melbourne, the Australian Council of Trade Unions, university professors, judges, industrialists and religious leaders. The government, however, is still opposed to the principle of mass settlement.

A pan-Semitic group, composed of Jewish, Arab and Egyptian intellec-

tuals living in Geneva has been created. The object of the group is to promote a confederation of Semitic states including all Arab countries and a Palestine Jewish state.

A program to strengthen the religious life of Jewish communities in this country has been adopted by the National Executive Council of the United Synagogue of America. The program, which is to be put into immediate effect, provides for aid to Jewish congregations, essential services for strengthening religious life, and cooperation with other Jewish and Christian organizations for the development of good will between Jews and Christians. The Council also decided to cooperate with the Rabbinical Assembly of America to forward the religious educational activities and publications of both organizations. The United Synagogue of America represents over 1,200 conservative Jewish congregations and auxiliary groups.

The British government has placed

JAILED FOR SHOFAR BLOWING

Blowing the Shofar on Yom Kippur at the Wailing Wall in Jerusalem is a criminal offense. A refugee from Czechoslovakia who had been recently convicted of having committed such offense, was sentenced to six months' imprisonment.

about 10,000 Jewish refugees in England in the category of "friendly aliens," thereby enabling them to engage in gainful employment. The refugees are permitted to do only special type of work so that English workers suffer no loss of jobs.

That anti-Semitism is a betrayal of America is the opinion expressed by Sinclair Lewis, in the *National Jewish Monthly*. The distinguished novelist declared that "any organized attempt to spread racial hatred in the United States or an attack upon individuals or groups here, on the ground of race or religion, is, in the light of the Bill of Rights, treason to America."

AN OUTSTANDING TEAM

AND now that the Jewish Center basketball team has played its 13th contest it seems to be in order to pause for a brief resume.

Our team has the privilege of enjoying at this time, the reputation of being the outstanding amateur institutional team in the city if not the state. Some of the victims that were beaten by our boys are: Williamsburg Y.M.H.A., Bensonhurst Y, Foley A. A. of Tarrytown, Passaic Y, Prospect Y.M.C.A., Paterson Y and Union Temple.

Our 13 contests were by no means all victories. Not long ago our team lost to a well-knit Newark Y team by the score of 47-45. This defeat will, we hope, be evened when our team again plays Newark at the Newark court.

Also, a defeat that calls for special mention was handed our boys last Sunday, December 17th by the strong Ohrbach team. This team was beaten by the Center this season by the narrow margin of 1 point. On Sunday evening's game (which followed closely a thrilling hard-fought Union Temple game, ending in a Center victory, 36-33) during the first half our team was absolutely invincible walking off

the floor with a 14-point lead, the score being 26-12 favor Center. In the second half the reverse operated and the game finally ended in a tie. During the overtime period the Ohrbach team won out 39-37.

Those who witnessed this unlucky 13th game will long remember the thrill that accompanied it.

Despite the two losses our team really is playing excellent basketball for the enjoyment of the large numbers of members and their friends that attend. At each home game, since the start of the season, our team has been playing before sell-out crowds.

Follow our schedule and see our boys play. You really will get a great deal of pleasure and enjoyment watching them. It's a grand way to spend an evening that's different.

Some of our next few home games are:

Mon., Jan. 1st—Prospect Y.M.C.A.
Sun., Jan. 7th—Allentown Y (Penna)
Sun., Jan. 14th—Knights of Columbus.

Sun., Jan 21st—Union Temple.

Dancing is held after each game. Won't you join us?

BROOKLYN JEWISH CENTER ACTIVITIES

ANNUAL COLLEGE STUDENTS SERVICE THIS FRIDAY NIGHT

On Friday evening, December 29th, we shall hold our annual special service dedicated to our sons and daughters who are students at the various colleges and universities and who will be home this week for their winter vacation. Rabbi Levinthal is happy to announce as the preacher for this service, Rabbi Mordecai Lewittes, who will speak on the subject: "Jewish Students in Palestine and America—a Study in Contrast."

Rabbi Lewittes who is the principal of our Religious School and also the director of our youth activities, is on the teaching staff of Thomas Jefferson High School teaching Hebrew in that institution. He is a graduate of the Jewish Theological Seminary in America and has had the great privilege of studying for a year at the Hebrew University in Jerusalem. His analysis of the life of the Jewish college student in Palestine and of the Jewish college student in America, should prove of great interest to our congregation. We trust that you will extend a hearty invitation to your son and daughter who is a college student or who graduated from college, to be with us this Friday night.

ADVANCE NOTICE

On Friday evening, January 5th, Rabbi Levinthal will give the third and concluding lecture in the series he began a few weeks ago on "Modern Tendencies vs. Jewish Ideals of Family Life." He will discuss the ideals in the relationship between parents and children.

COURSE LECTURES

The following course lectures are arranged by the Center Forum Committee in conjunction with the New York Board of Education:

Public Speaking—Tuesday evenings at 8:30—Dr. Henry Miller, instructor.

Contemporary Literature — Wednesday evenings at 8:30—Jacob Kaplan, Instructor. No charge for admission to members or non-members.

HELEN LEVINTHAL LYONS TO OCCUPY CENTER PULPIT, FRIDAY, JANUARY 12th



Helen Levinthal Lyons

Mrs. Helen Levinthal Lyons, the daughter of our Rabbi and Mrs. Levinthal, who is the first and only woman to have graduated from a rabbinic college, will deliver the sermon in our synagogue on Friday night, January 12th. Mrs. Lyons, since her graduation last June has been in great demand on the lecture platform and has recently spoken from both pulpit and platform in Baltimore, Detroit, Plainfield, Patterson, Allentown, Trenton, and a number of other communities.

SUNDAY SCHOOL NOTES

Two names were inadvertently omitted from the list of Sunday School teachers printed in last month's *Review*: Laura Sorscher and Arthur Feinberg.

Two hundred parents attended the Chanukah entertainment on December 17th which featured a playlet by Mr. S. Wiener's class, a series of tableaux by Mrs. L. Citron's class and recitations and songs by the students of I. Ruben, I. Lowenfeld, L. Sorscher, D. Stark and T. Bronstein.

There will be no Sunday School session on December 31st, 1939.

SISTERHOOD TO INSTALL OFFICERS AT NEXT MEETING, MONDAY, JAN. 8th

The next monthly meeting of the Sisterhood will be held on Monday afternoon, January 8th, at 1:30 o'clock, and the main feature of the program will be the formal installation of the newly elected officers for the coming year.

Rabbi Levinthal will install the officers and a fine musical and entertainment program is being arranged.

At the last meeting that was held on Monday, December 11th, the following officers were unanimously elected to serve for the coming year: President, Mrs. Albert Witty; First Vice President, Mrs. I. Lowenfeld; Second Vice President, Mrs. Maurice Bernhardt; Third Vice President, Mrs. Wm. I. Siegel; Secretary, Mrs. I. Wiener; Treasurer, Mrs. Hyman Rachmil.

The members of the Board of Directors elected, are as follows: The Mesdames Hyman Aaron, Philip Ascher, Paul Barnett, Alex Bernstein, Elias Bernstein, Phillip Brenner, Louis Brenner, J. D. Booth, S. I. Danziger, Sam. I. Fleischman, Isidor Fine, Samuel Feldman, Hannah Greenblatt, Alfred Greenblatt, Emanuel Greenberg, Samuel Greenblatt, Irene Goodman, Irving Gottlieb, A. L. Goldman, Jacob Greenstein, David Halpern, S. Katz, May Kaufman, Morton Klinghoffer, Jacob Koppel, L. J. Levinson, I. Lowenfeld, Benjamin Levitt, I. H. Levinthal, Solomon Mitrani, H. Rachmil, L. J. Roth, Bernard Rein, Louis Simon, Joseph M. Schwartz, N. T. Schwartz, William I. Siegel, Samuel Stark, Charles Safier, Kate Salit Maurice Schnall, Nathan Sweedler, Joseph Tabor, Albert Witty, I. Wiener, A. A. Weisberg, Louis Zankel, A. H. Zirn.

RED CROSS CONTRIBUTIONS

The Sisterhood appeals to members of the Center to please send their contributions to the American Red Cross through this institution. Please mail your check to the president of the Sisterhood, Mrs. Albert Witty in care of the Center so that our institution may receive the credit for the donations made by our membership.

METROPOLITAN OPERA HOUSE CONCERT A HUGE SUCCESS

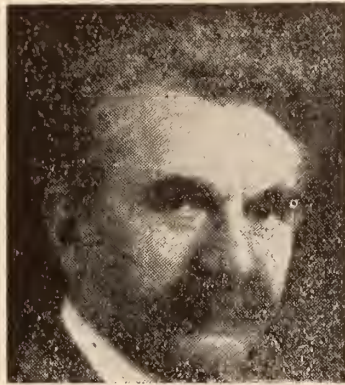
We are happy to announce that this year's concert arranged by the Center at the Metropolitan Opera House surpassed even the successful concert held a year ago. The Center is indebted to the members of the institution who have made this success possible. We are grateful, particularly to the chairman of the Concert Committee, Mr. Moses Ginsberg, his fellow officers, and the members of the committee who have cooperated loyally in this work. The officers of the committee were as follows: Moses Ginsberg, Chairman; Isidore Fine, Hon. Emanuel Greenberg, Mrs. Albert Witty, Co-chairmen; Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Sol Sussman, Vice-Chairmen, Maurice Bernhardt, Treasurer.

The list of members, in order of the amount of tickets sold, is as follows:

Moses Ginsberg
Morty Silverstein
Aaron Gottlieb
Hon. Emanuel Greenberg
Isidor Fine
Hyman Aaron
Stanley Storch
Joseph M. Schwartz
Aaron Lewis
Sol Sussman
Pincus Glickman
Samuel Greenblatt
Chas. Fine
Morton Klinghoffer
Louis Weinstock
Maurice Bernhardt
Frank Levey
Louis Halperin
Morris Dlugasch
Ben Gunther
Isaac Levingson
Fred Kronish
Isidor Silberberg
Dr. Moses Spatt
Young Folks League
Benj. Kaplan
Phillip Brenner
M. Brukenfeld
Jacob S. Doner
Albert Joley
Samuel Stark
S. Katz
Wm. I. Siegel
Mrs. I. Lowenfeld
Nathaniel L. Goldstein
Louis J. Palatnik
Jacob L. Holtzmann
Ben Martz
Samuel Lemberg

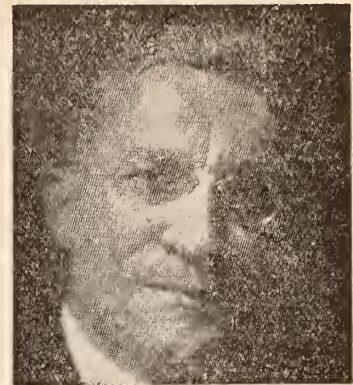
(Continued on page 18)

FORUM LECTURES and DISCUSSIONS MONDAY EVENINGS AT 8:30



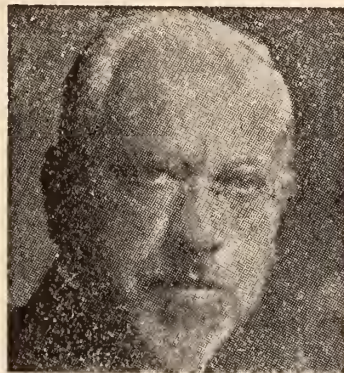
JANUARY 8th, 1940
LUDWIG LORE

Leading interpreter and editor of foreign news. His daily column "Behind the Cables," appears in the *New York Post* and *Philadelphia Record*.



JANUARY 15th, 1940
REV. JOHN HAYNES HOLMES

Distinguished liberal preacher. Subject: "Science, Psychology and Religion — To Which Shall We Turn for Guidance?"



JANUARY 22nd, 1940
DR. MORDECAI M. KAPLAN

Professor of Homiletics, Jewish Theological Seminary. Founder and leader, Society for Advancement of Judaism. Author of "Judaism in Transition," "The Meaning of God in Modern Jewish Religion," "Judaism as a Civilization," etc.



JANUARY 29th, 1940
DOROTHY DUNBAR BROMLEY

Newspaper columnist, magazine writer and author. Her column, "Strike a Balance," appears in the *New York Post*. Author of "Birth Control, Its Use and Misuse" and "Youth and Sex, A Study of 1300 College Students."



FEB. 5th
GERHART SEGER

Former member of the German Reichstag. Lectur-

er on Hitler's regime and the struggle between the Dictatorships and Democracies.

NOTICE TO NEW YEAR CELEBRANTS

Center members who have made reservations for New Year's Dinner and Dance are requested to assemble not later than 11 P.M.

TO MEMBERS PLANNING BAR MITZVAHS AT THE CENTER

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the *maftir*. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other *aliyahs* and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

CONGRATULATIONS

The Center extends its heartiest congratulations and best wishes to the following:

Mr. and Mrs. Samuel P. Abelow of 1098 Park Place on the occasion of the marriage of their daughter, Helen to Mr. Philip Gordon on December 24th.

Mr. and Mrs. Alex Bernstein of 1503 President Street on the occasion of the engagement of their son Melvin to Miss Lillian Behrman.

Mr. and Mrs. Jacob A. Fortunoff of 770 St. Marks Avenue upon the betrothal of their son, Everett M. Fortunoff to Miss Edith Menken.

Mr. and Mrs. Harry Preston of 1345 President Street on the occasion of the marriage of their daughter, Gladys to Mr. Edwin Polsky on Dec. 24th.

Hon. and Mrs. Nathan Sweedler of 194 Crown Street upon the marriage of their son Edward Lazansky Sweedler to Miss Ruth Moss on December 21st.

Dr. H. Robert Turner of 85 Highland Place upon his marriage to Miss Dorothy Levine, daughter of Mr. and

Mrs. Israel Levine of 573 Eastern Parkway on December 24th at the Center.

PERSONALS

Miss Shirley Gross, daughter of Mr. and Mrs. Henry H. Gross of 751 St. Marks Avenue passed the examination for the Bar.

BAR MITZVAHS

Congratulations and best wishes to Rabbi and Mrs. Louis Hammer of 393 Kingston Avenue on the Bar Mitzvah of their son Issachar Herzl at the Center this Saturday, December 30th.

EMPLOYEES' NEW YEAR'S GIFT FUND

In view of the fact that the employees of the Center are prevented by the rules of the Center from accepting gratuities throughout the year the Center has established an annual New Year's Gift Fund. Members who want to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

SCHEDULE OF JUNIOR CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock:

Center Boys—Ages 13½ to 15.

Center Girls—Ages 13 to 14½.

Maccabees (boys)—12 to 13½.

Vivalets (girls)—11½ to 13.

Hakoach (boys)—Ages 15 to 17.

Senior Girls—Ages 14½ to 16.

Photography — Open to all club members.

Juniors (girls)—10 to 11½.

Junior League—boys, 17 to 21 years of age; girls, 16 to 19; meetings on Thursday evenings.

SABBATH SERVICES

Kindling of candles at 4:23 o'clock.

Friday evening services at 4:20.

Sabbath services, Parsha Shemot, will commence at 8:45 A.M. Rabbi Louis Hammer will preach on the weekly portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30. P. M.

Mincha services at 4:20 P. M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 4:20 P. M.

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: Jan. 4th

Subject
"SHOULD THE DIES
COMMITTEE BE CONTINUED?"

Radio Speakers:

ROGER BALDWIN
SAMUEL PETTENGILL

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

BASKETBALL GAME

Next Monday Evening, Jan. 1st
at 9 o'clock

◆

Brooklyn Jewish Center

vs.

Prospect Y.M.C.A.

◆

ADMISSION — 50c

ACKNOWLEDGMENT OF GIFTS

The Center gratefully acknowledges receipt of the following gifts of books to the library:

Mr. Joseph Haussmann
Mrs. Martha Rein
Mrs. Arthur Relach

NOTICE OF ANNUAL CENTER MEETING

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 25, 1940, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, Sec'y.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

For President Joseph M. Schwartz
For 1st Vice-Pres.

Hon. Emanuel Greenberg

For 2nd Vice-Pres. Hyman Aaron
For Secretary Max Herzfeld
For Treasurer Moses Ginsberg

Members of the Board of Trustees

(For a term of three years, 1940, 1941, 1942)
Isidor Fine Jacob L. Holtzmann
Nathan Halperin Nathan D. Shapiro
Emanuel Greenberg Morris Weinberg

Members of the Governing Board

Aaron, Joseph I.	Davis, Henry
Abelov, Saul	Doctorow, S. A.
Albert, Louis	Doner, Jacob S.
Ball, William	Feit, Abraham
Balsam, Milton D.	Fine, Charles
Bernhardt, M.	Fine, Mrs. Isidor
Bernstein, Alex	Finkelstein, Dr. R.
Bernstein, Elias	Fortunoff, J. A.
Booth, Mrs. J. D.	Ginsburg, A.
Brenner, Mrs. P.	Goldman, M. M.
Chizner, Meyer	Goell, Mark, J.

Goell, Milton J.	Parnes, Louis
Goldberg, S. H.	Perman, Chas.
Goodstein, David	Preston, Harry
Gottlieb, Aaron	Rabinor, Geo. B.
Gottlieb, Irving J.	Rachmil, Hyman
Greene, Harry	Riker, I. J.
Greenblatt, Samuel	Rosen, Meyer A.
Gribetz, Louis J.	Rosenberg, William
Gross, Henry H.	Rosenson, Ira L.
Gunther, Ben	Rutstein, Jacob
Halperin, Louis	Schaeffer, Frank
Halpern, David	Schell, Herman B.
Harrison, H. A.	Schlesinger, L. H.
Herlands,	Schwartz, N. T.
Hon. Wm. B.	Siegel, Wm. I.
Holtzmann, Henry	Schwartz, Mrs. J. M.
Horowitz, Mrs. Jos.	Siegmeister, I.
Jaffe, Louis N.	Silverstein, Morty
Joley, Albert	Simon, Louis
Joseph, Arthur	Sorgen, Isaac D.
Kaminsky, D. B.	Stark, Samuel
Katz, Samuel	Storch, Stanley
Klein, K. Karl	Strongin, Harry
Klinghoffer, M.	Steingut, Hon. I.
Kugel, Simon H.	Strausberg, S.
Lemberg, Sam	Sweedler, Hon. N.
Levey, Frank	Tanenbaum, B.
Levy, Mrs. Harry	Triebitz, Herman
Levine, Benj. A.	Weinstein, A. A.
Levine, Samuel	Weinstein,
Levingson, Isaac	Mrs. A. A.
Levkoff, David	Weinstock, Louis
Lewis, Aaron	Weisberg, S. S.
Lowenfeld, Mrs. I.	Wender, Morris D.
Lukashok, Joseph	Wiener, Mrs. I.
Lurie, Irving	Witty, Albert
Lurie, Leib	Witty, Mrs. Albert
Markowe, Ben	Zirn, A. H.
Martz, Benjamin	Zucker, Harry
Neinkin, Morris	Zwerdling, Tobias

Nominating Committee

SAMUEL ROTTENBERG, Chairman
MAURICE BERNHARDT, Sec'y.
William Ball Pincus Glickman
Morris Dlugasch Irving J. Gottlieb
Abraham Ginsburg Herman B. Schell
Samuel Stark

Saturday night at 7:30 P. M.

Maccabees: (boys 12-13½) The members are busy reading and reporting on the Young Judea magazine which came as a result of the recent affiliation with the National Young Judea. Officers: President, Herzl Hammer; Vice President, Norman Shapiro; Secretary-Treasurer, Ralph Levy. Meetings every Saturday night at 7:30 P.M.

Vivalets (girls 11½-13) The members made Chanukah tops out of clay as part of their arts and crafts work. They are preparing a play for the near future. Officers: President, Helen Feiler; Secretary, Dorothy Hassin. Meeting every Saturday night at 7:30 P.M.

Candle-Lite Girls (9½-11½) On December 17th the members entertained their parents and friends by means of a Chanukah entertainment and also sold the objects which they had made during their arts and crafts period. The proceeds will go to Ker-enami. Officers: President, Leatrice Sunshine; Secretary, Donne Mitrani. Meetings Sunday at 2:30 P.M.

Photography — In addition to developing their own snaps the members of the club were present at the Hebrew and Sunday School performances and took pictures of the performers. Officers: President, Lionel Jaffee; Treasurer, Abbe Hacker. Meetings Sunday at 2:30 P.M. in the Center Academy Dark Room.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

ADDITIONS TO LIBRARY

The following books have been acquired by our library during the past month and are available for circulation:

Sholom Asch—"The Nazarene"
Peter Mendelsohn — "Across the Dark River"
Arnold Zweig—"Spinoza"

JUNIOR LEAGUE

The Junior League is planning a dance for December 28th, 1939 as a welcome-home to the college students who have returned for the winter vacation. January 4th, 1940, will be set aside for the discussion of Jewish current events. On January 11th and 25th pre-exam and post-exam socials will be held. During the past month two cultural evenings were arranged; one devoted to a discussion of "Pros and Cons of a Third Term," the other to a review by Rabbi M. Lewittes of "Inside Asia," with particular emphasis on the material relating to Palestine.

Officers: President, Arthur Safier; Secretary, Joyce Seligman. Meetings every Thursday night.

CLUB NOTES

Senior Girls: (14½-16) President, Joyce Kessler; Secretary, Blanche Weinstein.

Shomrim: (boys 13½-15) The members have decided to change their club name from Center Boys to Shomrim. A Jewish March of Time was held at a recent meeting. Officers: President, Gabriel Rosenblum; Vice-President, Stewart Bailey; Treasurer, Jack Doctorow. Meetings every Saturday night at 7:30 P.M.

Center Girls (13-14½) A special feature of the club program has been the teaching of social dancing. A party has been arranged for January 13th, 1940. Officers: President, Joan Luckloff; Vice President, Adele Levin; Secretary, Charlotte Loeb; Treasurer, Geraldine Beneckson. Meetings every

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Alpert, Miss Sarah
Res. 588 Warwick St.
Proposed by Dr. Harry Katz

Dribbon, Alfred M.
Fireplaces Unmarried
Res. 921 Washington Ave.
Bus. 14 W. 17th St.
Proposed by Alfred Orlin

Feder, Miss Bertha
Res. 100 Linwood St.
Proposed by Dr. Harry Katz

Furst, Hyman
Real Estate Unmarried
Res. 1669 Carroll St.
Bus. Same
Proposed by Aaron Gottlieb

Goody, Charles
Real Estate Married
Res. 268 Montgomery St.
Bus. 3 Grand St.
Proposed by Harris Goody

Kaplan, Arthur
Government Unmarried
Res. 125 Lenox Rd.
Proposed by H. Kammerman

Kernis, Irving C.
Student Unmarried
Res. 745 Lincoln Place

Levine, Morris
Fabrics Married
Res. 687 Montgomery St.
Bus. 257 W. 39th St.
Proposed by Harry Blickstein

Mondel, Miss Evonne
Res. 485 Ocean Ave.

Sadofsky, Miss Esther
Res. 1 Kosciuszko St.

Siegel, Robert
Teacher Unmarried
Res. 186 Bristol St.
Bus. Bushwick High School
Proposed by Joseph Brown

Unger, Gustav
Tutor Unmarried
Res. 415 Lefferts Ave.
Bus. 489 Crown St.
Proposed by Morris Gribetz

The following have applied for re-instatement in the Brooklyn Jewish Center:

Chesner, Jack
Real Estate Married
Res. 260 Ocean Parkway
Bus. 26 Court St.
Proposed by Meyer Chizner and Leo Pincus

Perlin, Jack
Upholsterer Married
Res. 302 Kingston Ave.
Bus. Same
Proposed by Mrs. Albert Witty and Joseph Goldberg

Werbel, Isidor
Publisher Married
Res. 184 Brooklyn Ave.
Bus. 79 Delancey St.
Proposed by Samuel Stark

JUDGE EMANUEL GREENBERG
Chairman Membership Committee

LIST OF OPERA TICKET SELLERS

(Continued from page 16)

David Levkoff
Benjamin A. Levine
Simon H. Kugel
Samuel Rottenberg
Morris Weinberg
Mrs. I. Wiener
Albert Witty
Mrs. M. Levy
Meyer Chizner
Chas. Perman
Dr. Finkelstein
Herman B. Schell
Louis Kotimsky
Morris D. Wender
David Goodstein
Louis Zankel
S. A. Doctorow
George B. Rabinor
Milton J. Goell
Abraham H. Zirn
Ben Markowe
Mark J. Goell
Nathan T. Schwartz
Robert J. Lance
Isaac D. Sorgen
Abraham Ginsburg
Jacob E. Leicher
Samuel P. Abelow
Louis Gordon
S. H. Goldberg
S. M. Elowsky
Abraham Feit
Leib Lurie

A MESSAGE OF IMPORTANCE

An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information.

Address inquiries to:

BROOKLYN JEWISH
CENTER

667 EASTERN PARKWAY
Brooklyn New York

GYMNASIUM AND BATH SCHEDULE

The Sunday and holiday schedule will prevail in the Gym and Baths Department on Monday, January 1st. This department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

Miami Beach, Florida



Just Completed—
Eight story,
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Promenade —
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Nearly every
room a corner
room, overlook-
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vate Beach.
Solarium —
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A. HALPERIN, *President*
ROBERT MORRIS, *Manager*

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Jewish Literature

AN EXCELLENT UNABRIDGED
ENGLISH TRANSLATION OF

THE TALMUD and MIDRASH

with introduction, notes,
glossary and indices.

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MONOGRAMMING - 25c up

1511 Bedford Avenue

(Next to Savoy Theatre)

ENRICHING JEWISH SCHOLARSHIP

(Continued from page 10)

Dr. Bettan's study. He does not pur-
port to give a history of Jewish preach-
ing. He aims to ascertain the nature,
the essential qualities, of the sermon
as preached in the synagogue of the
Middle Ages, and endeavors to re-
produce the salient features of the
sermon by portraying the character,
the aims and achievements of the most
important figures in the pulpit of that
era.

Among the preachers whose ser-
mons are discussed and analyzed are
Jacob Anatoli, of the thirteenth cen-
tury; Bachya ben Asher of Saragossa,
Spain; Isaac Arama, whom the au-
thor terms the "Preacher's Preacher";
Judah Moscato, of the sixteenth cen-
tury, child of the Renaissance; Azar-
iah Figo, fine representative of the
life and spirit of the seventeenth cen-
tury, and Jonathan Eybeshitz, the
passionate pleader of the eighteenth
century.

It is not only an appreciation and
an appraisal of the merits of these
preachers that this volume presents,
but through their discourses there is
given to us a picture, in artistic fash-
ion, of the setting, the atmosphere,
the conflicts, the hopes, the aspirations
and the disappointments of an era in
Jewish history that is rich in drama-
tic incident.

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CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

THE FIRST LADY OF PALESTINE

penny luncheons—furnishing children well-balanced meals for only one cent, —and medical service in rural districts and immigrant camps to Jew and Arab alike, all conducted with the most modern American methods.

How can Hadassah members help imbibe the qualities of loyalty, enthusiasm and persistent effort when they see in their leader the very embodiment of a selfless devotion to an ideal? The call to Zionism so impelled her that she soon became known as America's foremost woman speaker, although to this very day her reticent spirit recedes to the background. When the Federation of American Zionists was changed to the Zionist Organization of America, Henrietta Szold became its director, and remained at that post until the resignation of the director of the medical unit in Palestine compelled her to act as his temporary successor for three years. Then she returned to America not to rest, but to keep Hadassah in America informed of every phase of its work. But Palestine needed her too. When three members were sent there to bear the responsibility for the administration of Zionist affairs she was one of them.

After the organization of the Jewish Agency in Palestine, Henrietta Szold was left more free to serve the land as her heart dictated. However, the unofficial demands on her time and service continued to fill her days until her return to America for some rest. But not for long. Palestine called again. Long before Hadassah was able to maintain even the normal functioning program to which it was committed Henrietta Szold was laying the plans for Hadassah's connection with the Hebrew University. The exquisitely beautiful structures on Mt. Scopus are a monument to her wisdom and leadership. Hadassah has petitioned the Palestine Government to name the road from the city walls to that great temple of learning the Henrietta Szold Boulevard.

On the occasion of her seventieth birthday she was granted the honorary decree of doctor of Hebrew letters at the Jewish Institute of Religion in a noble citation which will remain historic and which often will be quoted as the years pass.

And then came 1933, and Hitler's rule. In Palestine the Jews met in

council and formed a welcoming board for German refugees. Henrietta Szold was chosen to head the body, and a new chapter of her career began. Assigning to economists matters dealing with adult immigration and colonization she, mother-like, turned to the children. She joined hands with the young German leaders and together they organized the Youth Aliyah, which grew to be the most important functioning unit of Hadassah's program. Wrestling the children from the dire tragedy that assailed them, she saved not only thousands of young bodies, but the spirit of all German-Jewish youth. She planted hope in their hearts and gave courage and faith to suffering Jewry beyond the borders of Germany too. Thousands of impressionable boys and girls are brought to Palestine shores to start life anew when every vestige of hope seems gone. Arriving in Palestine they are met personally by Henrietta Szold with a welcoming smile and open arms to show them the way. Her far-spreading wings are large enough to embrace them all as she takes them into the tents of Jacob and unto the tabernacles of Israel. Here the child is taught the benefits of the great outdoors. Here he is taught a trade or a profession in schools designed for his specific needs. At 75 as at 25 she meets the wanderers of her people and holds out her hands to them. At 75 as at 50 she turns to Hadassah in her labors. With what sense of joy it must have been that she could turn to Hadassah again asking that it take on the American leadership for Youth Aliyah work! With what vision of its appeal to the heart of the Jewish mother, with what confidence of the response! Yes, the scene shifts and problems alter, yet time brings back its great burdens, and Henrietta Szold, young at 75, stands ready to shoulder them. As the Nile overflows its banks to water the sands of the desert, the psych of a people can overflow the confines of a single individuality, pour itself wherever drought devours the spirit, and quicken it into fruitfulness. Such has been for over 50 years the abundantly productive life of Henrietta Szold, as she continues to give and to pour forth for Israel and Zion the fullness of her own spirit and inner fire. She is a soldier — disciplined, courageous, tireless, a soldier of peace in search

of justice and humanity as she marches on immortally — the Eternal Mother.

(Continued from page 9)

THE PASSING OF THREE ZIONIST PIONEERS

(Continued from page 7)

post of life tenure. He bravely fought for the rights of his people, against the overwhelming odds of the Roumanian Jew baiters. In 1936 an attempt had been made on his life, but fortunately he escaped with minor injuries.

Van Vriesland was one of the small group of Dutch Jews who came to be identified with Zionist leadership in the early days of the movement. For several years he was the Treasurer of the organization, and later served as a member of the World Executive. In 1929 he moved to Palestine where he became the General Manager of the Palestine Potash Ltd.

The death of Brainin, Niemirower and Van Vriesland removes from our midst three of the men who placed themselves at the disposal of Dr. Herzl and helped to establish Zionism as a world movement in Jewish life.

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center and thus give them an opportunity to enjoy the fine facilities of the institution and to participate in its numerous activities.

The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

FATHER AND SON

(Continued from page 8)

flame burning in them, a sprouting Chaplin moustache, and bony facial features—how did he ever come to have such a son? This wasn't the first time that he had asked himself such a question. He was even worse than a Gentile! In the old country, Reb Reuben recalled, the Gentiles never disdained to ride in the same car with Jews unless they happened to be government officials or noblemen, in which case, they bought first class passage, while this fellow here . . . !

The thick eye-brushes were lowered once again, metaphorically waving a deprecating hand at the entire matter. Yes, he was a strange son, resembling even in his outward appearance the local "Southern gentleman" type. He soon reopened his tired eyes, however.

With a terrific screeching of the wheels against the rails the big car came to a sudden stop in the midst of its mad race. All the passengers fell forward in one horizontal heap. An overpowering odor of cheap gasoline invaded the car. The old man's head lurched forward and hit a metal door-post.

Some one, Gerald it must have been, grabbed hold of his arm. The old man glanced at him through glassy eyes and hastily withdrew his arm. Suddenly, as if he had just thrown off his chains, he began racing through the part of the car reserved for the white folks and made his way to the forward part of it, the Jim Crow part of it.

Every one in the white compartment stared at him in mute astonishment, but no one stirred from his place. As one walking in a trance, and with a glassy, half-dead stare in his eyes, Reb Reuben forced his way through the white men's section of the car.

The Jim Crow wasn't quite as empty now as it had been during the earlier part of the journey but the Negro passengers soon enough made room for him. Tender and loving hands were supporting him.

"Sit down, father," someone said.

Reb Reuben let his undersized, compact body drop like a heavy sack into a vacant seat. With a cough, he threw back his head and relaxed, falling into a semi-wakeful attitude. He was beginning to feel easier and easier every minute.

His wide-brimmed rabbinical hat

rolled off his head. A dark brown hand with a pale palm picked it up and brushed it carefully. Reb Reuben awoke much later when another Negro hand touched him gently:

"Wake up, father! Last stop. Aiken!"

* * *

Father and son left the car through separate exits, the one through the Negro and the other through the white exit.

Gerald, as if trying desperately to escape his shame, skipped lightly through the small, sun-bathed town square in which several youths were sitting in the shadow of a huge planet tree and drawing sleepily:

"The old Bill Bailey
Playing on a ukelele."

Reb Reuben dragged his tired feet in the direction of the low, balloon shaped palmettoes, resembling two elephant trunks standing before the door of a fine mansion. It was the home of the Kassess.

Out of the distance he sent the sad glances of sun-smarting eyes at his son's back, that same son who never even thought of turning back to look at his father. His lips were murmuring silently:

"Woe is me! This is what I brought forth out of myself! This is my own son, brought forth out of my own loins!"

A VERSIFIED VADEMECUM

(Continued on page 11)

Never drink after sexual intercourse, after the bath or after violent exertion. Never drink water upon rising from your sleep unless you go back to sleep immediately. Drink water or wine only when your food has begun to be digested. Wine in moderation destroys melancholy. Taken in excess it will befog the brain and the vision. Never drink wine after sharp foods or in very warm weather.

On Sleeping and Awaking

Sleep sharpens man's wits as the lack of it blunts his thinking capacities. Do not go to sleep hungry. A person should sleep eight hours. Sleep on the right side with the head slightly higher. Then, turn over on the left side. Never sleep by day. Let three or four hours elapse after a meal before retiring.

On Exercise

The exercising of the body is a bulwark against disease, and a source of strength for the limbs. Always exercise before eating. Act vigorously when working, riding or walking. Too much rest makes one phlegmatic. Excessive rest is as bad as death itself. Exercise kindles the body's warmth. An overdose of exercise, however, is harmful.

On Sexual Intercourse

Intercourse weakens man. Over-indulgence is dangerous. Obese people should not indulge beyond the minimum. It is forbidden entirely for the sick and the weak. Intercourse after eating causes weakness of the feet. One should abstain from it in very cold weather or during a plague.

On Bathing

Bathe the whole body at least once in ten days. Bathe only after your food has been digested. Prolonged sitting in the bath produces loss of weight. Bathing while there is food in one's stomach causes gain in weight. There must be no drinking in the bath. Sleeping after the bath is beneficial.

On the Care of the Vital Organs

Guard well the heart which gives life to the whole body. Avoid straining the heart with worry. A happy state is healthful to the heart, as anger is harmful to the heart.

Take excellent care of the liver. Galen says that a man is as healthy as his liver. When the liver is healthy it sends pure blood into the veins.

Take care of the brain, the depository of memory and fancy and the thought processes. It is next in importance to the heart, the source of all motor and sensory reactions. Do not burden the brain with excessive thinking.

A third of the capacity of the stomach may be filled with solids; a third with liquids; the rest should be empty.

Take care of your eyes. Avoid excessive reading and anything which causes tears. Green and black are healthful. White is injurious to the eyes.

On Pregnancy and the Foetus

The pregnant woman should avoid fits of rage, raucous shouting, jumping, sudden fright and sadness. She must avoid bloodletting and laxatives. Feed her astringents to whet her appetite. Eating fat foods will ease her childbirth.

ARONSOHN OF PALESTINE

(Continued from page 5)

and capture. At last the name of Aronsohn was suggested to them.

A closed patrol of Turkish officers one day came to the Aronsohn villa in Zichron. They were cruel-looking sons of the East, armed to the teeth. They found Sarah and her father in the house. The father they ignored. They questioned Sarah, threatening her with "delicious" torture and death. She held her tongue, and one of the officers struck her. She would say nothing. They caused her to faint, revived her, forced her to drink great quantities of water until she collapsed, streaming with blood.

The Turks were relentless. As soon as Sarah opened her eyes, they began again. They pulled her fingernails, one at a time. Despite the horrible agony, she remained mute. Then one of the officers, taking pity on her, drew his revolver and shot her dead.

On his next visit to Palestine, Aronsohn heard the story. The heroism of his young sister had been told. To those awaiting deliverance by the British she was a saint. Distraught with grief, with murder in his heart, Aaron Aronsohn carried on with his work. He felt that the hour of vengeance was near at hand. On December 19, 1917, Allenby's victorious troops marched into Jerusalem. On December 11, General Allenby himself entered the city. In his suite were Alex and Aaron Aronsohn. The General made the ceremony as brief as possible. His encircling strategy against Turko-German armies was still in full operation. Lawrence with his looting Arabs was still riding desperately up the right flank, swinging toward Damascus, the original goal of the campaign. And Aaron Aronsohn chafed at the delay. He too wanted to be riding after the retreating Turks. There was a desire for wholesale vengeance in his heart.

Aronsohn slipped away from Jerusalem, summoned his brigade of spies. All the Jews capable of fighting, he took with him and rode to get behind the Turkish rear. The brigade had several machine guns in its possession. They established themselves near Jaffa and waited.

It soon came. Turkish soldiers were streaming north. As soon as they were sighted, Aronsohn opened fire. They sent waves of lead into the retreating troops. Hundreds of Turks fell. When

the retreat had been thinned out, Aronsohn scoured the countryside in search of more enemy.

Later Aronsohn came to Paris as representative of the Jews in the signing of the Treaty. He was soon to see the realization of the Aronsohn dreams — dreams for a Jewish National Home, duly constituted by law and recognized by the world concert of nations. The young Jewish soldier, handsome and lithe, was swamped with social invitations. But he rarely appeared. Young Frenchmen who sought his company would find the Jew gazing fixedly and curiously at their fingernails. They seemed to have a fascination for him.

Perhaps the end, when it came, was in the nature of a blessed relief. Aronsohn was asked to London for the purpose of bringing to France some important papers which were needed in the preparation of the Zionist case at Versailles. He took a plane. He never reached his destination, and never was seen again. The man who was regarded as the future leader of a Jewish State in Palestine completely disappeared, leaving behind him a tradition and a beloved memory.

The home of Aaron Aronsohn is in Zichron, the center of a little farm. Occasionally it is pointed out to tourists as the original espionage headquarters of Aaron Aronsohn. After it is passed by and ignored. Perhaps it is best so. For the dreams of Aronsohn have still to be realized, his sacrifice still to be redeemed by those whom he served.

A LETTER TO THE EDITOR

(Continued from page 4)

to pour forth the thoughts that bring him sleepless nights and haunted days! To the casual observer it is "All's well with the world," so far as Joseph Goldberg is concerned. But we who know him intimately realize that only in extraordinary activity and ceaseless guiding can he find surcease from the brooding thoughts that continuously must grow darker as the sky of our people's fate grows blacker.

Once again, then, gentlemen of the Editorial Board, do we say, "Well done, ye faithful servant," in having publicly acknowledged the rightful standing of Joseph Goldberg in our midst. Please God, the writer of these feeble words hopes, that in the near future he may be privileged to

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sing a far different tune, a happier tune, one announcing that the causes that now sadden Joseph Goldberg have vanished as the melted snow. For that will mean that Israel's fate will have taken on a lighter hue, thanks to man's return to sanity and right living.

—HARRY H. HARRISON

A VERSIFIED VADEMECUM

(Continued from page 21)

On the Infant

At birth, salt the infant and bind him securely while the body is moist. It should be nursed until it is two years old. Its mother's milk is the best food for it. If the mother cannot nurse the child, select a young woman of calm, even temperament to nurse it. Do not let it walk until it is strong enough. Never feed it wine. Bring the child to school when he becomes five years old.

On Old Age

Old people should eat light foods. Let them have honey with their bread. Vegetables cooked in olive oil is good for them. Wine is excellent for them as milk is for children. Sleep is requisite for old men.

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